A few of the divinities honored by the official Confucian cult require special mention. One of these, naturally, was Confucius himself. Every territorial division, such as the *hsien,* the *fu,* and the province, was supposed to have what foreigners call a Confucian temple (usually known to the Chinese as the *K'ung Miao* ("Confucian Temple"), the *Wen Miao* ("Temple of Literature," or perhaps "Temple of Civilization"), or *Hsueh Kung* ("Temple of Learning"). This meant that in some walled cities such as the capital of a province, which might also be the chief city of a *ju* and contain one or more *hsien,* two or more such temples were found. Especially famous temples were at Ch'ii-fou, the home of the Sage, where a lineal male descendant ennobled in recognition of that fact was (and is) supposed to maintain ceremonies to him and to care for his grave, and at Peking (now Peiping), where was an unusually large structure. The Confucian temple normally consisted of an enclosure containing several courts and buildings. The southern wall was not pierced by a gate until some student of the district had obtained first rank in the examinations for the *chin shih.* The main building had as its chief features (at its northern end, facing south) a tablet to Confucius and, ranged on either hand, on the eastern and western sides, tablets to the chief disciples of Confucius and to men, like Chu Hsi, who through the centuries had added luster to the Confucian virtues or to the Confucian school. Cloisters connected with the main hall contained tablets to others distinguished for adorning the Confucian doctrine. The tablets of the various individuals were placed according to a fixed order, some being in positions of

especial honor. New names might be admitted ,by imperial decree. In a few tern* pies were images of Confucius. In these the Sage was usually represented as swarthy of countenance and garbed in the dress of his period. In a building or a room near the main hall might be tablets to the ancestors of Confucius. On one side of the temple enclosure, too, might be a shrine for tablets to famous scholars and officials who were natives of the locality. The walls of the temple were red, the official color of the Chou, and other features of the equipment and ceremonies associated with the place were supposed to date from that dynasty. Twice a year in each temple formal official ceremonies were held, with an elaborate ritual believed to have come down from antiquity and with offerings of